# A Call to Archippus;

OR,

An humble and earnest MOTION

TO SOME

# Ejected Ministers,

(by way of LETTER)

To take heed to their

# MINISTRY,

That they Fulfil it.

[By Joseph Alleine.]

Col. 4. 17. *And say to* Archippus, *Take heed to the Ministry, which thou hast received in the Lord, that thou fulfil it.*

Acts 20. 28. *Take heed therefore unto your selves, and to all the Flock, over which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood.*

29. *For I know this, that after my departing shall grievous Wolves enter in among you, not sparing the Flock.*

1 Pet. 5. 1, 2. *The Elders which are among you, I exhort, who am also an Elder, &c. Feed the Flock of God, which is among you, taking the oversight thereof, &c.*

Printed in the year, 1664.

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Printed [illegible] year, 1661.

# A Call to ARCHIPPUS: or, an humble and earnest Motion to some Ejected Ministers, &c.

*Reverend Fathers and Brethren,*

WE said * days should speak, and waited for the words of the Ancient; But an aged *Paul* would not have others † despise *Timothy* his youth, much lesse would he do it himself. Your long silence hath made us speak, to utter to you our own troubles, and the sighs and groans of your helpless Flocks. We cannot inform you, but have only writ to * *stir you up by way of remembrance*, and humbly to put you in mind, *that you* † *stir up the gift of God that is in you*, and suffer not your worthy * Talents to be buried in the Napkin, now the sinking Church and dying Religion hath such pressing need for their utmost improvement.

* *Job* 32.7.
† 1 *Tim.* 4. 12.
* 2 *Pet.* 3.1.
† 2 *Tim.* 1.6
* *Matt.* 25. 25.

These Letters are to you in behalf of the poor Flocks, like the man of *Macedonia* † crying to you, *Come and help us*: or, a Call to * *Archippus, to take heed to the Ministry that he hath received, that he fulfill it.*

† *Acts* 16.9.
* *Col.* 4.17.

Fathers and Brethren, we unfeignedly reverence you, we magnifie the grace of God in and unto you. Did not we reverence your Parts, Gifts and Graces, and esteem them every way so useful to the Churches, we should contentedly see you lie still, and never be at the pains to excite you. But our high value of you, hath made us humbly bold to expostulate the case a little with you, and passionately to beseech you, to remember how great a work it is that lies upon you, and to set your hands to it in this time of difficulty.

Some of yours were the holy hands by which we were called to our Office, when you made us publickly promise (according to the obligation of our Office) that *we would*

*never, for fear of any persecution, desist from preaching the Gospel*; and far be it from our Fathers to withdraw, as soon as persecution begins. Suffer us with all modesty and submission to reason with you, Hath not God said, *Necessity is laid on you, and VVO unto you if you preach not the Gospel?* Who shall free you from that *Woe*, or loose your bonds of that *necesse*, if yet you sit still in silence?

1 Cor. 9. 16.

Shall we mind you of *Pauls* example and charge? No bonds nor afflictions could move him, nor make him shun to declare the *whole counsel of God*. And how strict is the command, *That you take heed to your selves, and to the Flock, over whom the holy Ghost hath made you Bishops?* And let it be noted, how pertinent the motive is, *Because grievous Wolves are entred in, not sparing the Flock*: And will you, at such a time, give over your care for the Flock? Are we not most dreadfully *charged, before God, and our Lord Jesus Christ, and the elect Angels, to observe these things, and to preach the Word, and be instant, and reprove, rebuke, exhort with all LONG SUFFERING*? and shall we flinch at the beginning of any Suffering? Are we not required to *continue in Doctrine*, as ever we would *save our selves, or them that hear us*? Hath not our Lord told us, *That he that hath set his hand to the Plough, and looketh back, is not fit for the Kingdom of God*?

Acts 20. 23, 24, 27.

Acts 20. 28.

ver. 29.

1 Tim. 5. 21

2 Tim. 4. 1, 2.

1 Tim. 4. 16.

Luke 9. 62.

Let us call upon your Bowels. **Where there is no Vision, the People perish*: and can you see them perish, when you have †bread enough, and to spare? Further, Are not you they, that ** are set for the defence and confirmation of the Gospel*? and will not you stand to your work, against the †contradictions of men, that would ** make the work of the Lord to cease*? Besides, now is the time for you to †approve your selves *to be Ministers of God, in much patience, affliction, necessity, distress, imprisonment, labour, watchings, fastings; by long-suffering, by kindness, by the holy Ghost, by Love unfeigned, Word of Truth, Power of God, Armour of Righteousness, on the right hand and on the left*. Is not this the *Work* of your Office and Calling, *To watch in all things, to suffer afflictions, and thereby to make full proof of your Ministry*,

*Pro. 29. 18

†Luke 15. 17, 18.

*Phil. 1. 17.

†Heb. 12. 3.

* Neh. 4. 11

† 2 Cor. 6. 4, 5, 6, 7.

2 Tim. 4. 5. & 2. 3.

*ministry, and as good Souldiers of Jesus Christ, to endure hardness?* Shall you with *Jona*, fly to *Tarshish*, when the Lord sends you about your work? will you not rather say, with resolution, as holy *Nehemiah*, *Shall such a man as I flee? Who is there, that being as I am, would flee? &c.* And as the Apostles, your Leaders, when in your case; *And now, Lord, behold their threatnings, and grant unto thy Servants, that with all boldness they may speak thy Word.* *Jona* 1. 2, 3. *Neh.* 6. 11. *Act.* 4. 29.

Shall we humbly mind you of the relation wherein you stand, and the strong obligations resulting thence? O how much is the glory of Christ, and good of souls, bound up in you? Who will not presage a fatal change, when the † keepers of the house tremble, and the strong men bow themselves? Should not the * Pillars of the Lord's House stand upright under their weight? shall the † *Jachin* and *Boaz* of the Temple be as a man without strength? You are the Champions of the Lord; and shall not you be * *valiant for the Truth upon Earth*? and confess your Lord in the face of danger, though *in* † *midst of a wicked and adulterous generation*? †*Eccl.* 12. 3, 5. **Gal.* 2. 9. † 1 *King.* 7. 21. **Jer.* 9. 3. †*Mar.* 8. 38

Are not you the Shepherds of the Flocks? And shall the true Shepherds flee, as * soon as they see the Wolves, and leave the Sheep? When should they shew their care and diligence, their solicitude and watchfulness, if not when the beasts of prey come to tear, and to destroy? **Joh.* 10. 12

You are the † Stewards and Dispensers of the Mysteries of God, that are to give to all the Family *their portion, every one in their season; and blessed is that servant* (only) *whom his Lord when he cometh shall find so doing*: And how will the Master look on you at his return, if you suffer the Family to starve, when he hath left with you for their supply till he come? And hath not God charged, that you † trade with your Talents? *and as you have received the gift, so you minister the same to others*, without which you cannot be *good Stewards of the manifold Grace of God*? and yet do you let your Talents lie unoccupied? † *Mat.* 24. 1 *Cor.* 4. 1, 2. †*Matth.* 25. 1 *Pet.* 4. 10.

Are not you the † Physicians of the Churches? and when should they ply their Patients, unless when in most danger †*Eze.* 34. 4.

danger to be infected with the mortal Plague, and common Leproſie of the Times?

†1 *Theſ.* 2. 7 In a word, Are you †Nurſes, and yet deny your Sucklings your breſt? * Fathers and yet will not give † bread to your Sons that ask it? Watchmen of the Lord, and yet neglect your fearful Charge; Who would not tremble at thoſe dreadful Injunctions, *Ezk.* 3. 17. and 33. 7. whereby we are required to give men warning, or elſe, if they ſhould periſh, *their blood ſhall be required at our hands.*

*1 Theſſ. 2. 11. †*Matth.* 7. 9, 10.

Finally, Hath not the Lord ordained you to be his * Prophets? and ſhall not your ſouls be moved, neither at the thundering Charge at the entrance, nor the ſweet Promiſe in the cloſe of thoſe piercing and powerful words, *Jer.* 1. 17, 18. *Thou therefore gird up thy loins, and ariſe and ſpeak unto them all that I command thee; be not diſmayed at their fears, leſt I confound thee before them: For behold I have made thee this day, a defenced City, and an iron Pillar, and brazen wals againſt,* &c. *And they ſhall fight againſt thee, but ſhall not prevail againſt thee, for I am with thee, ſaith the Lord, to deliver thee.* The paſſage ſeems like the ſtormy Wind, the amazing Earthquake, and the Fire of God, in the Viſion of the Prophet, ending in the ſweet, ſoft and ſtill Voice. O let the Words of the living God work either upon your *Fear* or upon your *Hope.*

* 1 *Cor.* 14. 29, 39.

1 *King.* 19. 11, *&c.*

Suffer us to ſtay you a while with a few ſerious Queſtions, which in all humility we do requeſt you, to let your grave conſiderations dwell for a time upon. We beſeech you, let not our importunity be grievous, nor our words ſeem tedious, in ſo pondrous and important a caſe.

But to prevent miſunderſtandings in what we ſay, we muſt be forced more than we would to lengthen, by premiſing a three-fold Caution.

*Caut.* 1. We would not be ſo underſtood in any thing, as if we did undervalue the Sufferings of our moſt deſerving Brethren, or were unthankful to God, or them, that they have ſo manfully ſtood for the *TRUTH*, and reſiſted the ſtrong Temptations to ſinful compliance, even to the peril

peril of their Families, the loſs of Goods and Livelihood, and their beloved Imployment amongſt their dear People. We muſt, we do, and ſhall while we live, bleſs the Lord for this their Courage and Conſtancy; that they have kept the Word of His Patience, and have not denied His Name: And have born their publick Teſtimony againſt the Corruptions of the times; though we are forced (with ſubmiſſion) to mind them, what pity it is, that they that did run ſo well, ſhould not reach to the end of their race.

We would not be underſtood, as if we did lay the blame of ſilence upon all our Fathers and Brethren, that have been thruſt out for Conſcience towards God. We know there are of them, and that not a few, (Glory be to God) that are harder at work than ever; labouring in ſeaſon, and out of ſeaſon, by night and by day; whoſe Reward is with the Lord, yea, a great Reward, *and their praiſe throughout all the Churches.* *Caut.* 2.

We would not have what we ſpeak of the preſent Miniſtry, to be underſtood *de omni.* We may not without grievous breach of Charity deny, but ſome few (alas too few) are pious, ſedulous, as well as ſingularly endowed with learning and abilities; but we ſpeak only of the generality; and would to God their lives and labours would confute our too juſt complaints. *Caut.* 3.

After theſe Cautions, we humbly ſubjoyn a few moving Queſtions.

Whether you think in your hearts, that the Miniſtry that now is, will ever keep up the Power of Godlineſs? O that we could but charitably believe it! But who can deny his ſenſes! Alas! how ſhould Chriſt's Kingdom and Intereſt, and the Power of Holineſs be ſuported by theſe hands? If Idleneſs will do it, if Ignorance will do it, if Looſneſs will do it, if Malice will do it, then theſe *Queſt.* 1.

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men will bear up the Power of Godlineſs. Do you not know that too many of them hate it, both name and thing? do not they plainly make it, not the *Prize* they aim at, but the *But* they ſhoot at? Theſe things are a Lamentation, and ſhall be for a Lamentation. In this we know you are ſufficently convinced.

*Queſt.* 2. Whether you can ſee Religion ſinking, falling, dying away, and you never put your hands and ſhoulders to it, and yet be blameleſs? Fathers and Brethren, you are the * ſhoulders that muſt bear up the Ark of the Lord. Do not your † *hearts tremble for the Ark of* GOD? Do you ſee it falling, and yet withdraw your ſhoulders, and keep your hands in your boſomes? you would condemn that man deſervedly, as void of Chriſtian Charity, yea, common humanity, that ſhould not take up his neighbour, and labour to chafe and rub, and recover him to life when fallen down by you in a ſwooning fit. Fathers, where then are your Bowels? where are your Compaſſions, and your Zeal for the Intereſt of Chriſt and Holineſs: If you ſee Religion it ſelf in this ſwooning fit, and haſt not with your utmoſt help, will the Lord hold you guiltleſs, *if you ſhould altogether hold your peace at ſuch a time as this?*

*Joſh.* 3. 14.
† 1 *Sam.* 4. 13.
*Eſth.* 4. 14.

*Queſt.* 3. Whether * there will a bleſſing follow him that keepeth in his Corn in a time of Famine? Behold *England* is crying unto you in her Famine, as *Egypt* to *Joſeph*, for with you is the ſtore; for the Lord's ſake † open the ſtore-houſes. Now or never ſtir up your Gifts, we ſeem to hear the fainting ſouls of

*Pro.* 11. 26.
†*Gen.* 41. 56

of the forsaken, starving Flocks, comming and crying to you, as they to him, *O give us Bread, for why should we dye in thy presence?* We seem to see the famishing cheeks approaching you, and calling for relief; expostulating as they, *Wherefore should we dye before thine eyes? Give us Food that we may live and not dye*, Gen. 47. 19. For the Lord's sake bear with us to be a little plain with you; Are your souls sensible of the Famine upon the Land, or are they not? if not (as we cannot, we dare not, we do not think so of you Fathers; for we doubt not your Integrity with God) you were, we will not say no Fathers, but not so much as true Children or Members of the Church, having no Natural Affection, no Christian Sympathy. If you are indeed sensible of the Famine, how can you keep in the Corn? Surely the Voyce of God to a withholding-Minister, seems like that, *Lam.* 2. 20. *Arise, Cry out in the Night, in the beginning of the Watches; pour out thine heart like water before the Lord; lift up thine hands towards him for the life of thy young children, that faint for hunger in the top of every street:* It grieves us to urge what yet we cannot keep in. Fathers, we reverence you from our hearts, but cannot but set before you the *gemitus & suspiria* of grieved souls, who seem to cry to you, as *Lam.* 4. 3. *Even the Sea-Monsters draw out the Breasts, they give suck to their young ones; the Daughter of my People is become cruel, like the Ostriches of the Wilderness.* Gen. 47. 15.

Whether it will not impair the honour of our Glorious Profession, if the Followers should be of *Quest.* 4.

more courage and resolution than their Leaders, and leave their Spiritual Commanders behind? To be plain, the People are willing and forward to venture with you; and to run the resk of it, and shall their Leaders be more backward than they? Were you like to be alone it were more excusable; But they are ready to suffer with you, and run all hazards that may come upon them for their duty in hearing: and shall we only stand back? shall not a willing People, make a willing Ministry? O let the * *Governaurs of Israel offer themselves willingly amongst the People.*

* Judg. 5. 9.

*Quest.* 5. Whether a great part of your Flocks will not be in extreemest danger to run wild to Seducers, and despisers of Government, † if you do not step in: evident it is that somewhere they must & will hear; and for the formal Pharisees, or prophane *Hophnies*, these they will never be induced to sit down under. What then wil be the consequence, but that they wil be under strongest temptations, to run to the Tents of Erroneous Teachers, and (to their great peril) lend their ears *to the instruction that causeth to er from the words of knowledge.* Experience writes a sad *Probatum est* to what we say in this; of which how mischievous the issue may be, we leave you to consider. Yea, judge your own selves, we beseech you, whether false Teachers will not have a fairer advantage than ever, to get in with our People, and glory over our Ministry and Churches, if they be ready and forward in hazarding themselves among their parties, when ours onely shall decline their Flocks and Labours, as soon as times grow perilous?

† 2 *Pet.* 2. 10.

*Prov.* 19. 27

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Whether you will not put a reproach into the mouths of our Adversaries, and give them occasion to speak evil of our Office, when you shall be found to give over the Work, as soon as ever the Pay doth cease? Our hearts do honour you, but there be that reproach you as Hirelings, which they now strengthen themselves in, and more confidently and colourably than ever, perswade others off; (first) Because you give over the Work as soon as ever the Maintenance do fail. (Secondly) Because (they say) you flee as soon as the Woolf doth approach, and will not bide by the Sheep, when your liberty and outward comfort is thereby like to be in danger. Will you not care that the Ministry be not blamed, and study to roul off so colourable an occasion of reproach? shall we suffer the world to think that the spring of all our Motion, the oyl to our Wheels, the wind in our Sailes was nothing but outward Advantage? *Quest. 6.* 2 Cor. 6. 3.

Whether you had your Commission, Office and Authority from the Magistrate, and your Power in, and relation to the Church, be of a Civil Stamp? We know the Magistrate doth not pretend to this: And if none but Christ did, nor could Commissionate you, can any but He discharge you? or can the Relation between the Church and you (if Divine and Spiritual) cease upon the interposition of a Power meerly Political, which is *toto genere* distinct? If the Magistrate did not constitute and cause this Relation, how can he make it to cease? or take away what (confessedly) he *Quest. 7.*

cannot give? were not this to make it to be at the Magistrates pleasure whether Christ shall have any Ministry or no? any Service or no? whether there shall be any Preaching or not? and so indeed, whether God shall have any Church or no? And if the Magistrate cannot make your Relation to the Church to cease, how can he make the Duty of that Relation to cease? sith the shadow doth not more naturally and necessarily follow the substance, than the Duty doth the Relation. In a word; Will it be a sufficient Answer, at God's Righteous Judgement, when the Lord shall ask us why we did not preach the Gospel as he had *bid* us? to say, Lord, it was because the Magistrate did *forbid* us. God is our Record in Heaven, that we are of those that do unfeignedly fear the Lord, and honour the King; to whom we shall ever yeeld obedience *in licitis*, deny submission *in nullis*. Only we are afraid, that it will not be sufficient in that dreadful day, to produce the Magistrates Warrant for our discharge, when directly contradicting the *tremendous* Charge of our Lord Jesus Christ, *who shall judge both quick and dead at his appearing*. We verily fear, the Magistrates Dispensation will not be allowed before his Tribunal; and then what a sorry case were we in, should we desist thereupon from our work?

*Quest.* 8. Whether God hath forsaken those of his Ministers, that have set to their work, since the day of that fatal stroke? or, whether he hath not owned them by his Assistance, Presence, Approbation, and the ample Testimonies of his Favour, & honoured his Name and Gospel by their Labours, Tryals, Imprisonments,

prisonments, and Sufferings whatever, that they have endured? Hath the Gospel lost ground by them? It may be enquired, Whether there be any place for Repentance in their prisons, (where they have time enough to reflect upon their actions and correct what was amiss) or whether they are not for ever settled, strengthened, and doubly confirmed in their resolutions, by their Prison-comforts and encouragments? and whom should we believe in this, sooner then those that have tryed the worst?

There is another Question, that we fear to put to you, But will rather let the Apostle himself ask you, 1 *John* 3. 16, 17, 18. *Whoso hath the worlds goods* (and we add, much more, whoso hath the heavenly Goods to dispence) *and seeth his Brother* (much more his distressed Mother) *hath need, and shutteth up his Bowels of compassion from him, How dwelleth the Love of God in him?* *Quest.* 9.

Whether you will be able comfortably to answer the Lord, when He shall put to any of you this Interrogatory, *With whom hast thou left those few Sheep in the Wilderness?* O that you would but consider with whom you have left them! Is it not manifestly and mostly with [*Blind-Guides*] with *Spiteful Shepherds*, or rather *Wolves in Shepherds cloathing*? with [*Cruel Fathers*] that * that give stones instead of bread, and *Scorpions* for Fish? with [*Violent Watchmen*] that when the distressed Spouse hath come to seek her Beloved, have *wounded her*, and *smitten her*, and took away her *vail*? Shall not our hearts melt, to think of leaving the steerage *Quest.* 10. 1 *Sam.* 17, 28. **Mat.* 7. 9, 10. *Cant.* 5. 6, 7.

steerage of our Vessels in such unskilful hands, or with such selfish Pilots, as look no further then their own Cabbin? or sensual Shepherds, that feed themselves, and not the Flocks? or Physicians, that have themselves the Plague-sores running upon
*Prov.* 3. 28. them? May we not say unto our neighbour, *Go away and come again when we have it by us*, and shall we deny our People our care and over-sight, when their cries, or at least their wants, do call so loudly for it? Have we gained many to the profession of the Gospel, and begotten many of them in truth unto Christ, and now shall we leave them to sink or swim, when no man careth for their souls? Is
* *Heb.* 13. this our tenderness to the * Children that God hath
† *Phil.* 2. 20. given us? Is this like *Timothy* † *naturally to care for*
* 1 *Thess.* 2. *their state?* Is * this to *cherish them as a Nurse*
7, 11. *cherisheth her Children?* Is this, like *Paul*, † *to be rea-*
† *Phil.* 2. 17. *dy to be offered up, upon the service of their Faith,*
* *Acts* 20. 24 *and* * *not account our lives dear unto us so we may finish our course with joy; and the Ministry we have received, to testify the Gospel of the Grace of God?* Fathers and Brethren, it grieveth us, that you who are Worthies should be compared to the unnatural among the Birds, † which leaveth her Eggs in the
† *Job* 39. 14, 15, 16. earth, and forgeteth that the feet may crush them, or that the Wild Beasts may break them, she is hardned against her young ones, as though they were not hers.

——— *pudet hæc opprobria nobis*
*Et dici potuisse, et non potuisse refelli.*

*Quest.* 11. Whether your Prayers and good wishes for your

your People, while you *draw not forth your* * *ſouls to the hungry*, be not like their cold Alms, † *that if a Brother or Siſter be naked and deſtitute of daily food, do only ſay unto them, Depart in peace, be you warmed and filled, notwithſtanding not giving them thoſe things, which are needful to the Body?* * *Iſa.* 58. 10. † *Jam.* 2. 15, 16, 17.

Whether you can, without higheſt Injuſtice, yea (we would tremble to ſpeak it) without moſt dreadful Sacriledge, withhold the Churches Goods when ſhe is ready to periſh for want? Fathers and Brethren, who ever ſay their tongues are their own, yours are not: * you are the Churches, a part of her legal Dowry, you are her moſt proper Goods, her moſt rightful Claim, † given her by Chriſt himſelf, yea given to her for ever, for her uſe. Your Gifts, your Graces, all you Talents, they are unqueſtionably Church Goods, a publick Stock, for common uſe, in which all may claim a ſhare. You are * debtors to all. And have you forgotten the charge of the Lord, *Prov.* 3. 27. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.* *Queſt.* 12. * *1 Cor.* 3. 22. † *Eph.* 4. 11, 12, 13. * *Rom.* 1. 14.

Whether it be not better to Glorify God by a Priſon (if that you fear ſhould come upon you) than to be an Offence and Stumbling-Block by ſitting ſtill? Conſider we beſeech you, what are we for, but our Maker's Ends? what are we good for, for what do we ſerve, but only for his Pleaſure? better we had no being, than not to be for Him. Better we were without liberty, than that it ſhould not ſerve Him. What a ſmall thing is Riches or Poverty; Sickneſs or Health; Liber- *Queſt.* 13.

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ty or Bonds; unleſs in order to his Glory? Let us but live in the power of this acknowledged Principle, *That it is our buſineſs and our bleſſedneſs to glorifie God*, and all will be ſet at rights. If that be true, then that is the beſt condition, wherein we may beſt glorifie God, and the happineſs of every eſtate, is to be eſteemed, according to the order and reference that it hath to this end. Now then, let God glorifie himſelf in us, and it cannot but be well. What ſhould you then do but ſet to the Work? For either God will preſerve your Liberties, and then you will wonderfully glorifie him by your acting and venturing your ſelves for him; or elſe he will ſend you to Priſon, and then you will more glorifie him by ſuffering, lying there as the Publick Hoſtages of the Churches, and Witneſſes of God's Truth; Beſides that it may render you the more ſerviceable in your Generation all your dayes after. But how little is God glorified by you either way, while you ſit ſtill? Or, are you not rather an Offence, and a grief to the ſpirits of the Godly, weakning the hands of your Active Brethren, and wounding the ſpirits of your dear People? Who can ſee others at work, and partake of ſtrangers labours, when you their Shepherds give over your care for their ſouls?

*Queſt.* 14. Whether by this Receſs you do not neglect the faireſt opportunity that ever you had, or may have, in all your lives, to honour the God that ſent you, to ſave ſinners, build up Saints, and everlaſtingly to vindicate the Reputation of Chriſt's Miniſtry, and further your own Peace and Comfort here, and

Glory

Glory hereafter? Never had you ſo clear and ſo loud a Call to hazard your ſelves for God, and thereby to prove your integrity before him, and reſolution for him, and to give publick Teſtimony of your Zeal, and the ardour of your Love to his Name, as now. Never had you ſuch an open and effectual door for the doing good to ſouls, whether for Converſion or Edification. Now the hearts of the People cleave to you more than ever, if you loſe them not by your own neglect. Now they ſee the difference between the Precious and the Vile; between the Hay and Stubble of the preſent materials, and the Gold and Silver that you did build with; between the burning and ſhining Lights, and the ſtinking and loathſome Snuffs. O how erect are their ears! and their hearts long, and their mouths water (as we ſay) and their ſouls wait for your words. We ſeem to ſee the thronging croud, the willing people, * *watching at the gates of Wiſdom, waiting at the poſts of her doors,* looking when you will ſpeak, that they might be refreſhed; when your † words will diſtill as the dew, and drop as the ſhowers * upon the mowen graſs, or parched ground. We ſee them gathering about you, and ſaying with them, † *Behold, we are all here ready to hear all things that are commanded you of God.* Now may the Meſſenger of the Lord indeed ſay, *They* * *waited for me as the rain, and they opened their mouths wide as for the latter rain.* How hungry are their ſouls? how do they hang upon your lips? how far will they travel? how early will they riſe? how hard will they venture (*expertis credite,*

* *Pro.* 8. 34.

† *Job* 29. 21, 22.

* *Deut.* 32. 2

† *Act.* 10. 33

* *Job* 29. 23.

*credite*, glory be to God, we ſpeak what we know) to get a wholſome meal, to enjoy God in the pure and powerful Adminiſtration of his Ordinances. Verily the Field is even white to the Harveſt. O how great is the pitty, that at ſuch a time you ſhould have your hands out, and not thruſt in your Sickle. The People ſeem ready to catch at your words, as
1 *Kings* 20. 33. *Benhadads* ſervants, as ſoon as they dropped from the mouth of the King of *Iſrael*.

If you think it would not be ſo with you, we fear it is either, firſt, for want of experience, becauſe you have not tryed; or, ſecondly, (if we may preſume to be ſo plain) through the neglect of too many, who are otherwiſe Worthies, but have here through their own ſupineneſs, ſuffered the affections of People to dye, and the coal of Religious Zeal to go out, for want of blowing. But if they will but blow up this ſacred Fire out of the Aſhes, and lay the Coals together, and give their People to taſte of the pure Milk of the Word, we miſs our mark, if they want an encouraging Auditory, unleſs where Religion, in the moſt profeſſing times, hath been a ſtranger. Awake then, for now is the time for you to ſettle your ſelves for ever in the Affections of your People. Now you may prove your love to them, as you never could before, by hazarding your ſelves for their good. Now you may prove their love to your Miniſtry, and to the Wayes of God, as never you could till now.

*Queſt.* Do you ſay, *This is a carnal Argument?*

*Anſw.* We anſwer, 'Tis true, he is but an Hypocrite, that looks no higher than the approbation of men, yea the beſt of men; But yet we add, that the Affections of God's People, is a very choice and ſpecial Mercy. He that hath their hearts, ſhall have their prayers; and is that a little thing? But theſe are little, to that we would eſpecially anſwer, and that is; He that hath the Peoples Eſteem and Affections,

Affections, for the Lord's ſake, hath the directeſt way in the world to their hearts, and the faireſt advantage poſſible to ſerve God's Intereſt upon them, and further his Work in them, which every gracious Miniſter muſt needs value above all this worlds goods, as that upon which the ſucceſs of his Miniſtry, for winning and furthering ſouls, doth wonderfully depend.

Once again; Never had you ſuch an opportunity in your lives, fore ver to put to ſilence the ſlanderous tongues of Seducers, as now; they have vilified you as Hirelings, Fleſh-pleaſers, that will go no further in Religion than will ſtand with your own Advantage: O now or never confute them. What a loude refutation of their calumnies would your engaging to purpoſe in the work of God be at ſuch a time as this? All ſorts of men have been ready to take up prejudices againſt us, as Self-ſeekers, and ſuch as looked little further than their Maintenance. Now pluck up theſe prejudices by the roots: now ſhew you can ſerve the Lord for nought. What lewd lyes will all theſe imputations appear to be, if the Lord ſtir you up to holy an activity? We can but touch upon your own advantage, as indeed, we cannot dwell upon any thing, having ſo much to ſay in a little. When had you ſuch an advantage to get ſetled Aſſurance and Peace as now? You can tell us better then our ſelves, (who yet bleſſed be God, ſpeak what we have ſeen and felt) that the moſt ſelf-denying ſervices are the beſt evidences, and ſo bring in greateſt comforts. When was there ſuch a time to lay up treaſure in Heaven as now? You know the maſſyeſt Crown is for them that endure the hardeſt ſervice.

But we ſee there are many Lions in the way. The fleſh is loth to labour (much more to ſuffer) but cryes, *Maſter ſpare thy Self*, and will find an hundred Arguments to turn off a coſtly and hazardous duty. We diſpair the work will be done without removing the prejudices, and therefore ſhall not diſſemble the difficulties and objections that be in the way.

*Object.* 1. It will be said, *We are prohibited by the Magistrate.*

*Sol.* 1. Was not this the Apostles case again and again? *Act. 4. 18, 19. were not they commanded, * yea strictly charged, not to preach any more? But did they give over? Why should † Act. 5. 28, 29, 40, 42. not we answer with them, † *It is better to obey God than man?* Doth God charge us so deply, so dreadfully, and shall we think our selves discharged if man contradict it? If the Magistrate should be thought indeed to have such a power of Dispensations, will not here be a fine easy way for idle Drones to shift the Yoke, and leave the Plow? for 'twil but be to get an Order from above for not Preaching; and then when the Chief Shepherd shall appear, to pluck out his Indulgence, and no more can be said. But we fear God will not be so put off. Are not God's forbidden Messengers, † yet charged by Him to *speak without fear*, and that under a dreadful penalty, and shall we fear man's *wrath* for preaching, more than God's *WO* if we preach not?

† *Act. 5. 20. Jer. 1. 17.*

*Repl.* But it is said, *Here is Preaching though we sit still: Whereas then the Gospel was wholly forbidden to be preached, and so would have been extinct if they had obeyed.*

*Ans.* 1. 'Tis true here is preaching, but if not by *us*, how badly have we answered the formidable charge of Almighty God to us, or our sacred and solemn vows to him? Will our Lord be put off by this, as a sufficient answer for our loytering, that others were a labouring?

*Ans.* 2. There is indeed a Ministry, and Preaching (such as it is) but whether such as is like to answer the ends of either, judge you. What are the next ends of the Ministry in sum, but † *Conversion* and * *Edification*? and are these like to convert souls, that have neither *will* nor *skill* to deal with them about their Conversion, but perswade them they are all regenerated and converted already? O, how evident is it, they † harden them in their sins (for the most part) both by their Doctrine and Lives, instead of turning

† *Act. 26. 18* * *Ephes. 4. 11, 12.* † *Matth. 23. 15.*

turning them from them! And are they like to edify in holiness, who are apparently the venemous Enemies of Holiness? who for strict and precise walking (without which no man shall see God) do openly, though covertly, inveigh against it, as needless niceness, and the worst of folly. Now if we have a Ministry, but such as doth not answer the ends of a Ministry, how few degrees are we the better for them than if we had none?

3. Your eyes will convince you, if you will but look abroad, that where there is no better help, than of an Idle, Ignorant, Loose-living Ministry (under which rank God knows, we speak it with grief of heart, too many, not to say the most of those that are late come in, may be reckoned) or than the cold and heartless way that is generally in use; the Coal of Religion doth even go out, and the Heat and Spirit of Christianity dye away: And is it not high time then, for you to blow up the remaining sparks?

*Sol.* 2. Is it so indeed, our Reverend Fathers and Brethren, is it conscience of the Magistrates prohibition that keeps you back (bear with us if we be a little free with you) Why then do you neglect what you might do, without crossing the Magistrate's command? if men did see you go so far as the Magistrate gives you leave, they would be likely to believe, the conscience of his Authority did keep you in; otherwise they will suspect this (too too groundedly) for a pretext. If the Magistrate doth forbid Sermons to your People, he doth not forbid Letters. Why do you not call upon and quicken them frequently by these? If he forbid you the Pulpits, he doth not forbid you your neighbours houses. Why are they no more visited? may you not preach to a private Family, or single person? * And such

* See Christ & his Apostles preaching in private houses (now called *Conventicling*) *Mark* 3. 19, 20. *Acts* 20. 7, 8. *Acts* 5. 42. *Acts* 2. 2, 14. (and this our Saviour did even in a Church constituted, the Priests and Elders questioning his Authority, *Matth.* 21. 23.) Preaching to, and praying with the multitude, (now called *Routs, Riots, Seditious Assemblies*) in the fields, by the Sea, *&c. Acts* 16. 13, 14. *Mat.* 5. 1. *Mark* 4. 1. & 6. 32, 34. & 10. 1. *Luke* 4. 42. Preaching to a private family or single person, *John* 4. 7, &c. *Acts* 8, 35. & 16, 31, 32.

was

was our Saviours, and the Apostles preaching, oft-times. You might be the shorter and the oftner this way, and this would be a likely means of doing no little good, if painfully followed. Though you are forbidden to set open the Windows and keep Publick Trading, yet what hinders but that you may have a private Warehouse? Is it forbidden you to write out a Sermon once or twice a week and send it amongst your People, and let it be read in their Families, and Copies conveyed from hand to hand. This some have done, and this would be a Testimony to your People of your constant care for their souls, and that you are willing to do what you thought you *lawfully* might: whereas now they will say, they see the contrary.

Object. 2. *But* Abiathar's *quiet Secession is objected, who* ('tis said) *when thrust out of the Office of the Priesthood, did not turbulently busie himself in doing the work of that Office, but retired to a private life, and dwelt quietly in his own house.*

*Sol.* This is not an Objection for the friends of our Call and Office to make; the case between him and us being so wonderfully disproportionate, as we might many wayes shew. We shall instance but in four things.

1. *Abiathar*, as it seems, had no right to the Priesthood: for it did, by right, belong to another Line. For *Abiathar was of the line of *Eli*, who it is not known how he came to the Priesthood: Whereas *Zadok* (put in in his room) was the son of *Phinehas*, and heir in a direct line to *Aaron*, and so seems to have the right of Priesthood belonging to him, both by lineal descent, being the proper heir to it, and also by God's special Promise.

* 1 *King.* 2, 27. See *Zadok* his pedigree and heirship, 1 *Chron.* 6. 3. *&c.* the Promise to *Phinehas*, *Num.* 25. 13. and consult the *English Annotations* on 1 *King.* 1. 26, 27.

1 *Chr.* 29. 22 1 *King.* 2. 27

2. *Abiathar* was put out by two Princes, who were inspired by God, (and who knows but they may do it by extraordinary direction?) by *David*, who anointed *Zadok* Priest in his room, while he was yet living; and also by *Solomon*, ratifying his Father's Act.

3. When

3. When *Abiathar* was thrust out, † *Zadok* (not *Haphni* or *Phinehas*) was put in his room; a man * owned and beloved of God, sufficiently, yea † eminently fitted for the Work; so that he might recede, without fear of miscarrying of the Work of the Lord, by the ignorance or wickedness of him that it was entrusted with. Were this the case here, that your Work were put into the hands of the best of men, and like to be better carried on by those, to whom 'tis now committed, than before: Yea, if it were not like to sink and fail, we should not think our selves so much concerned, to offer these ungrateful lines unto you.

† 1 *Chro.* 29. 22.
* *Ezek.* 44. 15.
† 2 *Sam.* 15. 27.

4. Above all, *Abiathar* had † forfeited his place by his Treason; so that the King might justly have cut off his Person and Priesthood too: for, he was *a man of death*, 1 *Kings* 2. 26. and the Sentence of death * *Solomon* is thought to have held him under, so that he should be only upon his good-behaviour, and responsible for his crime upon any new provocation.

† 1 *King.* 1.
* See the *Dutch* Divines, on 1 *King.* 2. 26.

*Object.* 3. But it's further said, *This will be a great occasion of Separation, if Ministers set up in private, and draw away a great part of the People from the Service of God in Publick.*

*Sol.* 1. The Separation be upon others, who when we were quietly setled in the administration of Church-Ordinances, in a more pure and reformed sort, are come in upon us, and have possessed our Places and Pulpits, and thrust us by the places of publick Convention. We continue still but in the same station, and the same work, † watching over our Flocks, and administring according to our Office, with no other difference, but only that the place is altered; which being at the Magistrates dispose, we quietly left it, according to our duty upon his command.

† *Luke* 2. 8. 1 *Pet.* 5. 2.

2. Yea, your not preaching will occasion Separation indeed: for whither will the People run headlong, if not stayed and guided by the interposition of your wisdom and prudence.

prudents? Your moderation will be the likeliest means to keep them from extreams: for you are they that have their hearts; by others they will not be guided. For this, experience affords abundant instances, and too sad proofs. People every where joyning themselves to the greatest of Separatists, rather then they will rest satisfied with lifeless Jejune, sapless Administrations, offered withal by hands so unclean, and in vessels so impure, as somewhere they are.

3. What is done in private, may be so prudently and inoffencively managed, as to the season, as that (in case you and others are so satisfied) you, and they, may orderly and timely attend, what is done in publick, and shew your readiness to Unity and Peace, though you bear your Testimony against the Corruptions that are on foot, evidencing your non-acquiescence in such impure and imperfect modes of Administration and Ignorant and Ungodly Dispencers, as too generally use them.

4. The most commendable endeavours after Christian Unity, must be conjunct with a study of Gospel-Purity and the Power of Godliness, together with the testifying of our vehement anhelation after it, and our vigorous endeavours (in all lawful and peaceable means) for the obtaining of it. But how this should be evidenced and effected (not to mention the hardning of others to think they are in the right, and all is well) when men do fully jump in with all that is on foot and acquiesce in it, looking for no farther help, we cannot well understand.

*Obj.* 4. But it is added, *That this will destroy God's Publick Worship, and alienate men from it.*

*Sol.* 1. It is not the place, but the company conveened, that makes the Worship to be publick. The Meeting is publick, and so the Worship publick, though the place may not be publick: Else there was no Publick Worship in the time of great Persecution, when the Assemblies of Christians * Met by stealth in private houses.

*Act.* 20. 8. *Act.* 12. 12.

2. It

2. It hath been already shewed, that there is a possibility of doing this, without neglecting the Ordinances of God more publickly dispensed.

*Obj.* 5. But there is a secret and most forcible Objection yet behind, which we fear lies with many at the bottom, though it come not so freely out; *That this is against our safety, and will certainly expose us to Persecution; and for a man to adventure himself for an opportunity or two, to so great a hazard, as to become a miserable Captive, and a prey to the Sons of violence, seems but folly.*

*Sol.* 1. Why then do you neglect that of your work which would not expose to Persecution? cannot you dwell with your People, and keep the oversight of them, and watch to see when danger approaches, and give them warning (though more privately) whereby to prevent their Ruine? We humbly conceive, it is a part, and no little part of a Ministers duty † personally to instruct his People and to visit his Charge, and to preach from house to house, and that distinct from publick preaching: now this would not expose you to any suffering, and yet how sadly is this neglected? There was a time when this duty, being urged, the great objection against it was, because Ministers had not time from their publick Imployments. Brethren, let us deal plainly with God and with men; Why then is this great Duty now neglected? Now when we have little else to do; especially since 'tis acknowledgly the great duty of Ministers, and they may do it with safety, and be greatly instrumental in it: And have now few other wayes to edify their People; Is it for want of time now that they do not do it? or from the multitude and weight of their publick Imployments? But,

† *Act.* 5. 42. *Col.* 1. 28. *Act.* 20. 20.

2. Is it true indeed, shall the fear of Persecution make us desist from the work that God hath committed to us with such a dreadful charge to fulfil it? wherein we may so wonderfully glorify him that sent us, and in the doing whereof, the saving of our own and our Peoples souls is so much concerned: Will not the People say that our own

safty is dearer to us, either than their souls, or our own, yea than God's Glory, if this should keep us back? as we verily fear this will be found the greatest *Remora*. We do but desire that conscience may plainly speak in the case, and tell men truly, whether if this were removed, they would not fall forthwith to their Work. But hath not God said * *Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Blessed are ye when men persecute you and revile you, &c. Rejoyce and be exceeding glad, for great is your Reward in Heaven: For so persecuted they the Prophets which were before you?* Hath not He assured us we shall † come off no losers by him, *but shall have an hundred-fold even with Persecution*; yea, and that in this time, *and in the World to come Life Eternal?* Is it not really * a Glorious Priviledge to suffer for Christ, and a † Badg of singular Honour? Have the former Saints thirsted for the Crown of Martyrdom, and *gloried in the Cross of Christ? And is a Fine or a Prison enough to stop the mouths of Gods Servants now adays by the hundreds? Is it indeed † all joy to fall into divers temptations, and are *we* afraid to venture? Where doth the * Spirit of God and of Glory rest but upon suffering Saints? By † whom is God Glorified so much as by his suffering Witnesses? By what is the Gospel * more furthered than by the Bonds and Tribulations of its Ministers? What better way to ensure the † Crown of Life, and get the * double Portion in the Blessing, than by enduring Temptations and Persecutions for the Gospel? What will so much † intend our Graces, further our experiences, help on Mortification, and *inhance our Eternal Glory, as our patient bearing for Christ?

*Mat.* 5. 10, 11, 12.
† *Mark.* 10. 29, 30.
* *Phil.* 1, 29.
† *Act.* 5. 41.
* *Gal.* 6. 14.
2 *Cor.* 12. 9.
*Rom.* 5. 3.
† *Jam.* 1. 12.
* 1 *Pet.* 4. 14.
† *ibid.*
* *Phil.* 1. 12.
† *Jam.* 1. 12.
* *Mat.* 5. 10.
† *Rom.* 5. 3, 4.
*Jam.* 1. 3.
* 2 *Cor.* 4. 16, 17.

Brethren, what will work upon us, if we will be quickned neither by the consideration of God's Glory, nor our own? Hath Christ suffered for us, both as our † Surety, and Pattern? and have we such a Cloud of Martyrs, that have so stoutly led the Van? and shall *We* shift off our Work for fear of Persecution? Let us humbly request you

† 1 *Pet.* 2. 21 & 3. 18.

but

but to view the encouraging Promiſes, that Chriſt hath made to Sufferers for his Name, which we can but hint, not handle, and let us ſubmiſſively reaſon with you; Are not theſe the very things which we have over and over preached, and preſſed on our People? and ſhall we make them believe, by our flinching, that theſe things were not ſo? Bear with us, we beſeech you; Are theſe things true, or are they not? If not, why have we taught them? if they be, why do we not live up to them? O that we did but act as if we our ſelves had believed in what we have preached! Will it not be a real confutation of what we have taught concerning the bleſſed Advantage and Glory of the Croſs, if we (when put to it) ſhall decline the Croſs, notwithſtanding all the bleſſedneſs, we made People believe, we thought to be in it? God forbid that *We* ſhould tempt men to Atheiſm and Infidelity; and make them believe, there is no more in Preaching, no more in Promiſes, than a flouriſhing talk.

## *The Concluſion.*

But now it is time to think of cloſing. We fear we have been tedious and troubleſome; but ſuffer us yet to utter a few ſighs more unto you. We ſhould not have thus preſſed and preſumed upon you, had not the neceſſity of the caſe required it. Reverend and Beloved, if we cannot prevail with you; yea rather, if God (that hath the power of hearts) do not prevail with you, poor ſouls will rue it, and Chriſt's Honour and Intereſt will ſuffer for it, his Goſpel will be a great loſer by it. Pardon us therefore if we are loth to let you go: fain we would that you ſhould not be at the end of this Paper, before it hath attain'd its end; That you ſhould not turn away your eyes from theſe Lines, till you have

resolved to set to your Work. O when will you be weary with forbearing. *Jer.* 20. 9. *I said, I will not make mention of him, nor speak any more in his Name; but his Word was in my heart, as a burning fire shut up in my bones, and I could not stay.* Have you sate down in your discouragements, and said with him in his infirmity, Yet now may your hearts wax hot within you, that you may speak with your tongue. O that we could hear you saying with †*Job* 32. 18. *Elihu*, † *I am full of matter, the Spirit within me constraineth me; I will speak that I may be refreshed, I will open my lips and answer.* What shall we say, *Our* * *mouth is open to you, our heart is enlarged.* O that we did but know what would prevail with you! †*Job* 23. 4. we † would fill our mouths with Arguments: We would not let you go, till you had granted our humble Motion. Who shall chuse our words for us? Alas, that we did but know what would pierce! It grieves us to think we should have done, before the Work be done; and that after all this, we should leave you as we found you. We verily fear, lest the Argument of Self-preservation will at last prove more forcible upon you, than all the moving Arguments that we can chuse; and that men are so in love with the way they have setled in, (from which they mostly think it dishonourable to recede) that they will not be turned. Shall we go from Words to Tears? O that we could command them! But we have not, (the Lord pardon us) we have not the bowels and meltings, that we should have in presenting you such a pitiful case. Shall we we fall from arguing to begging? O that this would do

* 2 *Cor.* 6. 11

it!

it! Verily, we could creep on our knees unto you. For the Lord's ſake, let our words be accepted with you, do not deſpiſe our requeſt: Accept this Petition, as if it were written in the mingled tears, of us and your People. Verily, theſe are the things, that they do ſigh out before the Lord in ſecret. Shall none of their miſeries nor neceſſities move you? Was the tongue of the dumb-born ſon of *Cræſus* looſed, by the vehement commotion of Nature in him, when he ſaw one about to murder his father? And ſhall not the neceſſity of Souls looſe yours? O think, by whom ſhall theſe be gathered? We beſeech you, by the Children (as it were) of your own † bodies, by the * Love you bear to our precious Saviour, (whoſe Intereſt it is, not our own, that we have all this while pleaded with you;) We beſeech you, by your high and holy Calling, by all the Commands and Promiſes of the glorious Goſpel, by all your Vows to the moſt high God at your ſolemn Admiſſion to your ſacred Function, *Feed the Flock of God, which he † hath purchaſed with his own Blood.* In a word, by the bowels of Fathers, by the tears and cryes of Children, by the neceſſities, diſtreſſes, groans, and ſorrows of our afflicted Mother, we beſeech you do not turn a deaf ear to theſe Requeſts. Fulfil you your Peoples joy: refreſh their bowels in the Lord. We are in deepeſt earneſt with you, and do in ſome meaſure feel what we ſpeak. We go not to act a part. The caſe is very deplorable, that is before you. You ſee what havock is made, and what is like to become of poor ſouls. O if there be any * conſolation in Chriſt, any Comfort of

† *Job* 19.17.
* *John* 21. 15,16,17.
† *Act.* 20.28.
* *Phil.* 2.1.

of Love, any fellowship of the Spirit, any bowels and mercies, feed Christ's Lambs, feed his Sheep. We humbly and tremblingly leave all at your feet; and fearing lest all our beggings to you will not prevail, we turn our selves to beg of God for you, and the souls committed to you and us.

*1 Pet. 2. 25 †Heb. 13. 20 John. 10. 11. Ephes. 4. 11, 12.

*O thou* Shepherd and Bishop of Souls, the † great and good Shepherd of the Sheep, that gavest thy self for them, that * gavest thy Ministry to them, for the perfecting of thy Saints, for the edifying of thy Body; Quicken thy forgetful Stewards, to look to the pinching wants of thy distressed Family. Awaken thine Under-Shepherds; call up thy Watchmen to watch over thy Flock by night, that the beasts of prey may not devour them. Sleep not thou, O Lord, in the sides of the Ship, when the Water is come in, even to the soul, and we are all in jeopardy. Hear the moving cryes of thy Children and Disciples, about thee; Lord, save us, or else we perish. Behold how thy Flock is scattered, and few search or seek after them, so that

† Ezek. 34. 5, 6.

they become a † prey to every beast of the field, because there is no Shepherd. O fulfill thy Promise, and take

* Ezek. 34. 14.

the Work into thine own hands. Do * thou feed thy Flock, and cause them to lye down. Thou hast said,

† Ibid. v. 16.

† I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat, and the strong, and will feed them with Judgment. Remember thy Word unto thy Servants, in which thou hast caused us

* 2 Sam. 7. 28.

to hope. O Lord God, * thou art that God, and thy Words are true, and thou hast promised this Goodness

unto

*unto thy † Servants. Thou, O Lord God, haſt ſpoken it; be it unto thy Servants according to thy Word. O * turn the hearts of the Fathers to the Children, and of the Children to the Fathers. Where are the † ſoundings of thy Bowels? where are the movings of their Bowels? O let the Diſtreſſes of thy Servants make their hearts to turn within them, and their Repentings to kindle together, and give us once again, the* men after thine own heart, *and ſet thou up Shepherds over us, that we * fear no more, nor be diſmayed, neither be lacking, as thou haſt promiſed. † So we thy People, and Sheep of thy Paſture, will give thee thanks for ever, and praiſe thy Name to all Generations. O Lord, thy People ſay,* Amen. *Let all thy Miniſters ſay,* Amen. *Lord Jeſus, ſay thou,* Amen.

ibid. v. 26.

* Mal. 4. 6.

† Iſa. 63. 15.

* Jer. 23. 4.

† Pſal. 79. 13.

FINIS.

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